

Presidential Address by Dr. Gautam Patel

General President, AIOC, 50, year 2019

Respected Brothers and Sisters,

“Knowledge is a burning torch, each generation receives from the former and transmits to the next, brighter than ever before.” So said my Prof. Jayesh Desai who later became the Vice Chancellor of the Saurashtra University. I feel that this is the function of All India Oriental Conference.

Any institution, if the founder is great, becomes great forever. It's credit increases like the digit of the moon in the bright half of the month. दिने दिने तु परिवर्धमाना शुक्लपक्षे यथा शशी । We are fortunate enough to have such unique founder Sir Ramkrishna Gopal Bhandarkar whose name and fame are spreading the fragrance of this AIOC to all the directions in the world. Dr. Saroja Bhate is rendering the worthy service as the General Secretary since 40th AIOC continuously for more than 10 years. Her name today has become the synonym for the conference.

We are to discuss subjects like Sanskrit, Avestan, Arabic, Persian and I would like to add Pali and Prakrit, now Telugu and Tamil too are given the same status.

The All India Oriental Conference is represented by the orientalists of the world who have carried out the activities of research in last ten decades. It is a matter of great pride for you and me alike to be here in AIOC's centenary year which is being celebrated by Kavi Kulguru Kalidasa Sanskrit University at Ramtek near Nagpur, Maharashtra and you know Poona in Maharashtra is the birth-place of this AIOC.

I congratulate V.C. Prof. Shrinivasa Varakhedi, Prof. Penna Madhusudan, the Local Secretary and their complete team for organizing such an unique event in an unprecedented manner.

My first visit to AIOC was at Dharwad in 1976, then at Poona, which was followed by Jaipur, Ahmedabad, Pune, Rohtak, Calcutta, Baroda, Chennai, Haridwar and Somnath. Thus my acquaintance with AIOC is atleast 44-45 years old.

The foundation of AIOC was laid by a veteran scholar like Sir Ramkrishna Gopal Bhandarkar in the year 1919, today a grand palace is as if constructed during 100 years which makes us all proud. The instructions which he has provided to us in his first Presidential Address are still bacon light to guide us for bright future. I request all the delegates at least to read his scholarly guidance for their future benefit.

I would say only this much 'keep it up'. My suggestion in last executive meeting at Somnath Sanskrit University in Gujarat to print a volume the Presidential Addresses of all the fifty AIOC is well received and I congratulate the organizer viz. the Kavi Kulguru Kalidasa Sanskrit University, Nagpur or 50th AIOC in its centenary year for bringing out this great cultural treasure as a special volume.

Dr. R. G. Bhandarkar the most illustrious General President of the very first AIOC at Puna, organized in 1919 by BORI has rightly observed, 'The Indian tendency may be towards rejecting foreign influence on the development of his country's civilization and to claim high antiquity for some of the occurrences in its history. On the other hand, the European scholar's tendency is to trace Greek, Roman or Christian influence at work in the evolution of new points and to modernize the Indian historical and literary events.'

Here I would like to point out the Aryan invasion theory which was highly propagated by European scholars is now rejected not only by Indians but by some foreign scholars too.

Research on three ancient tribal populations of the Indian subcontinent has once again brought to frontline the Indo-Aryan migration debate. The study has rejected any migration into the Indian subcontinent in the last 12,000 years, thereby rejecting the Aryan invasion theory.

Scientists claimed that absence of any migration into the Indian subcontinent shows the flaws in the Indo-Aryan theory, which suggests that humans migrated from Africa to the Mediterranean region and then to the Indian subcontinent through the northwestern part of the present day country.

This latest study, however, claims migration occurred from the Indian subcontinent to the European region. Other scientists have also corroborated this theory that has come up in recent times.

I quote a remarkable sentence of our first President Dr. Rajendra Prasad, "Our past is great, our present should be greater and our future still more in the intellectual achievement in Indology and other oriental studies." This is quoted by Dr. V. I. Subramaniam, the General President of AIOC, Calcutta, 1986.

India must not only become and remain the centre of Indological studies, but must also attract a continuous stream of scholars from abroad, as it deed in the days of Nālandā and Vikramśilā.....

Pt. Madan Mohan Malavia, President of 10th AIOC at Tirupati in the year 1940 has said -

".....I have no doubt that if we all strive hard, we shall undoubtedly succeed in this object."

The East is East; the West is West;
And never the twin shall meet.

But the cultural contact will minimize the distance. Little understanding leads to perfection, but mind well perfection is not a trifle. Try for perfection because पूर्णता गौरवाय । - *Pūrṇatā Gauravāya* - Perfection breeds the glory.

What a powerful message by Dr. S. K. Belvelkar, the General President of 12th AIOC at Banaras Hindu University in 1943, “Trust in your own power, do what you think as best, and give no thought to the consequences.” I am reminded of the message of Gita – “नात्मानमवसादयेत् । - *Nātmānam Avasādayet* (B.G. VI-5) – Do not debase yourself.”

V. S. Agrawal in his Presidential Address at Gauhati in 22nd AIOC in 1965 has announced, “The discipline of Yoga-Samādhi and the ancient doctrine of Yoga of Vedic Prāṇa-vidyā will be India’s gift to modern humanity and that is the message of Sanskrit.”

This is proved beyond doubt today by the successful efforts of our most beloved Prime Minister Narendra Modi. The Yoga-day the 21st June at every year has become most popular. Today on 22nd June, 2019 when I am writing these lines, news papers have reported that people in 190 countries in the world have observed 21st June as Yoga-day and performed yoga at seashore as well as at the height of 18000 meters in minus 20 degree temperature.

“Sanskrit is the wish-fulfilling Mother of Indian culture. The full stature of the Indian mind is mirrored in the heritage of Sanskrit. The copiousness of Sanskrit far exceeds that of Greek and Latin.” – V. S. Agrawal in XXII AIOC at Gauhati in 1965.

“The unity value of Sanskrit for the future reconstruction of the Indian national must be realized as part of national planning and accepted for immediate implementation. There should be an Indological Research Institute at the centre and such institutes in every state.” – V. S. Agrawal

In the year 1835 due to the McCauley's education policy the famous Sanskrit College of Calcutta was in danger of closure. Pandit Premchandra Tarkavagish wrote a letter to a famous orientalist Prof. H. H. Wilson and the answer which he gave is worth quoting here.

निष्पिष्ट्याऽपि परं पदाहतिशतैः शश्वदबहुप्राणिनां
संतप्ताति करैः सहस्रकिरणेनाग्निस्फुलिङ्गोपमैः ।
छागाद्यैश्च विचर्वितापि सततं मृष्टापि कुदालकै-
र्दुर्वा न म्रियते कृशापि नितरां धातुर्दया दुर्बले ॥

"The grass does not die even though rendered very much feeble by many a creatures through excessive crushing by constant tramping, heated by the

thousand rayed sun with rays resembling sparks of fire, ever chewed up by goats etc. and cut off by spades, the creator is merciful to the weak."

Our Government has already given a status of Institute of National Importance by resolving in Parliament of India to Asiatic Society, Kolkata and Khudabaksha Oriental Public Library and Research Institute, Patna, in the same manner many more institutions contributing in the field of oriental studies should be given such National importance and provide proper financial help to see that they flourish in their respective fields. My humble suggestion is to your Excellency, at least, one institute in each and every state as well as in centrally govern territories may be given this benefit.

Acharya Dr. Vishva Bandhu, the General President of XXIV AIOC at Varanasi in 1968 has pointed out,

"Sanskrit functioned as a most effective vehicle for the expression of the countless ideas and highest ideals which our forefathers conceived of and pursued during the past ages and also deeply influenced and moduled their varied cultural patterns. It is a veritable mirror of Indian civilization and culture, being the repository of a mass of literature which has given expression to the intellect and the spirit of India in her progressive march through the great creative ages. The literature is copious and rich in religion, philosophy, law, linguistics, fine arts, positive science, gnomic and didactic verse and *belles lettres*."

As it is stated by Acharya Dr. Vishva Bandhu in his Presidential address that at the time of the framing our constitution that Sanskrit, if adopted as our official language could be a very effective means of bringing about our much-needed emotional integration and thereby, help us build up our national solidarity. No less than one half of the ruling political party of the country wanted a resolution to be passed in this behalf, but, as chance would have it, the said resolution got defeated just by the casting vote of the Chairman."

He has further pointed out, "the three languages formula, enacted in 1956, has been responsible for the virtual elimination of Sanskrit studies from Secondary Education." Unfortunately the recommendations of IInd Sanskrit Commissions were also neglected by the modern Government.

I feel happy to quote Dr. P. C. Vaidya the President of 25th (Silver Jubilee) AIOC at Calcutta in 1969, that, "It is no doubt encouraging to find that since then a good deal of work has been done in all these directions; but it must also be realized that much still remains to be done." The warning bell in the later part of this sentence is much more important to my mind and it should be understood properly by all of us and we should collectively try to fulfill the demand of the time. India after the 72 years of independence, under the able guidance of present government, is advancing to be a well developed

country in the world hence our responsibility, as an orientalist, is increased to contribute in this Rāstriya Yajña.

Dr. P. L. Vaidya, the General President of 25th AIOC at Calcutta in 1969 has narrated in detail how the name of Sir Ramakrishna Gopal Bhandarkar was suggested to be associated with the research institute, and how BORI came into existence on 6th July 1917. The first project undertaken by BORI in its infancy was a critical edition of great epic of India, *Mahābhārata* in 1919. On an auspicious day of 1st April, 1919 Dr. Bhandarkar wrote on the collection sheet in his own hand writing the first stanza of *Mahābhārata* –

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।
देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ॥

The BORI had an aim to provide training to young scholars in scientific methods of research. As a step in this direction the executive board of Bhandarkar Institute in its meeting on 12th December, 1918, adopted a resolution of holding a conference of orientalist of India. The institute issued a circular and it was hailed by Government, universities, research institutions and individual scholars alike. The conference accordingly was held at Poona on 5th, 6th and 7th November, 1919. The inviting institute was BORI the first General President was Dr. R. G. Bhandarkar, the local secretaries were Dr. P. G. Gode and Prof. R. D. Karmarkar. Today we are celebrating the 50th AIOC, in its centenary year. I pay my respect to all those great souls, office bearers, scholars and delegates who have contributed willingly for the success of AIOC for hundred years.

The AIOC is lucky to have great scholars of oriental study as the General Presidents, to name few of them – Dr. R. G. Bhandarkar, Prof. S. Levi, Dr. Ganganath Jha, M.M. P. V. Kane, Suniti Kumar Chatterjee, Dr. V. Raghvan, Bharata Ratna Madan Mohan Malavia, Dr. S. Radhakrishnan, Dr. V. S. Agrawal, Dr. P. L. Vaidya, Prof. S. D. Joshi, Dr. R. N. Dandekar and so on.

In this list I personally feel, I am a square-pag. But I give credit to my *Guru Anantshree Vibhushita Veda Darshanacharya Swami Shri Gangeshwaranandji Maharaj* who has initiated me in the Sanskrit by telling – “बेटा ऐसी विद्या पढे जिससे इस लोक में और परलोक दोनों में कल्याण हो ।”

“My dear child ! One should study such a lore by which one can attain weal and welfare in this world and the world after.” According to him Sanskrit was the only such subject which helps in attaining unprecedented progress in both the lives. I have accepted his command with faith and tried my best to follow the result is standing before you.

Dr. P. C. Sircar the General President of 26th AIOC at Ujjain in 1972 has rightly pointed out, “The genuine historian is a seeker after truth, who should have very sound and wide knowledge of his subject as well as intelligence and

critical acumen; but, above all, he should be free from bias as far as possible.’ Do all of us are having such standard genuine capacity ?

Dr. R. C. Majmudar the President of XIVth AIOC at Darbhanga has rightly remarked in the year 1948, which holds water even today that ‘The old ideas and principles which sustained life and gave stability to society, have lost their force and hold upon men who are desperately groping in the dark to find something new as their substitutes.’

I would like to add that today we are passing through a pain which may prove a labour pain to deliver something good or a death pain to perish us permanently.

Prof. Jan Gonda, the General President of the 29th AIOC at Poona, organized by BORI in the year 1978 has remarked “all work of man is imperfect, and it is necessary always to be conscious that in applying ourselves to problems of the literary or religious history of India we shall never defect more than a few aspects of the whole truth.” Our observations in the field at times the ‘*Hasti-darśana*’ of blinds. It is a *Khaṇḍa-darśana* – partial observation but we have to travel from *Kaṇḍa-darśana* to *akhaṇḍa-darśana* – perfect vision. The process must go on.

The wish expressed by Prof. Jan Gonda in the end of his address deserves to be noted, “It is my sincere wish that this conference may contribute many valuable ideas and suggestions as well as new informations to a fair number of problems and the methods of solving them.”

Prof. Gaurinath Shastri, the General President of XXXI AIOC at Jaipur in 1982 has said, “In his address Sir R. G. Bhandarkar made certain important observations among which he expressed his desire that efforts should be made by our scholars to see that in the interpretation of Vedas there should not be the monopoly of the European scholars and that we Indians should take an important role in building up a line of approach which would enable us to understand and interpret the deeper meaning of this important branch of Indo-European literature.”

In the last century there were Indian scholars who have contributed immensely in the Vedic field. Pt. Satvalekarji, Dayanand Sarasvati, Swami Karpatriji, Swami Bhagavatanandji, Swami Gangeshwaranandji, Shri Aurobindo, Shri Motilal Sharma, Shri Giradhara Sharma Chaturvedi, Sadhu Surjandasji, Shrirama Sharma, Dr. Vasudeva Sharan Agrawal, Yudhisthira Mimansaka, Prof. S. D. Velankar, Prof. S. S. Bhawe, Prof. S. A. Dange, Mrs. S. S. Dange, Prof. S. D. Joshi, Dr. Saroja Bhate, Prof. R. N. Dandekar, Prof. Vedalankar, Vishnudeva Pandit, Ramanik Bhatt and many more who have contributed. The most unfortunate situation prevails even today that the professors in the university teaching loudly talk about the interpretations of western scholars but they hardly take any note of the valuable interpretations

of Indian scholars. We have to break the ice and works like traditional Vedic interpretations should come out. A noteworthy effort was put by Geeta Press, Gorakhpur by publishing special issue of Vedāṅka. *Nigama Kalpataru* (two parts) felicitation volume of Dr. Gautam Patel in 2011 on the diamond jubilee year and was released by our former president of India Dr. Abdul Kalam is an example where more than 150 Indian scholars have contributed their papers on various Vedic subjects. Swami Gangeshwaranandji's Sanskrit commentaries on various vedic mantras, *Vedopadesh Chandrika*, Extensive Commentary on complete *Sāma-Veda*, *Kuntāp Bhāṣya*, *Vāman Sāmveda* and his felicitation volume edited by Vidyanivasa Mishra are noteworthy examples of traditional vedic interpretations. He has tried to trace *Kṛṣṇa-caritra* in vedic mantras and Dr. R. N. Dandekar a renown Vedic scholar has endorsed it by commenting "it is our ancient tradition that Kṛṣṇa is *veda-pratipādyā*."

The concern of Prof. S. K. Belvalkar as quoted by Dr. R. N. Dandekar in 34th AIOC held at Visakhapattanam in 1989 still has the tint of the truth, "We do not till the soil which we own; others come, toil hard on it, and reap away the harvest." Here Dr. Dandekar adds, "As a matter of fact, Belvalkar's anguish extended to all branches of Indology work of fairly high order was no doubt being done by individual Indian orientalist but such exceptions only serve to prove the rule." Today we take an oath to prove such statements null and void by our sincere efforts in the field of research.

Here we will have to execute the advice of a Vedic seer –

शतहस्त समाहर सहस्रहस्त संकिर ।
कृतस्य इह कार्यस्य स्फातिं समावह ॥

– A.V. III-24-5

"Collect by hundred hands and spread by thousand. Better enjoy the explosion of the work that you have put in."

I am sure we are capable to astonish the world by our collective efforts because as Dr. Dandekar has expressed his faith that, our conference has now assuredly attained the status of the authoritative national forum of the orientalist in the country. As a member of the International union of oriental and Asian studies, the All India Oriental Conference is formally affiliated to UNESCO through the International Council for Philosophy and Humanistic Studies.

"Indian culture" as said by Dr. Rama Ranajan Mukherjee the General President of 35th AIOC at Gurukul Kangadi, Haridwar in 1990, "has all along perfonised the philosophy of effecting 'Unity in Diversity' of making a harmonious blending of mutual opposed factors, contradictory elements and of seeing the entire universe as pervaded by the one Absolute Reality by whatever name it may be called Indian attitude considers the world as full."

The freedom of thought, speech and action granted to an individual in our culture is unique and unprecedented. Diverse ways to reach the final are recognized. Whatever way you adopt to reach the top the view from the top is the same. Hence even a materialistic philosophy of *cārvāk* is also called '*Darśana*'. One would like to agree with Dr. Rama Ranjan Mukherjee when he maintains that, "From early times India has tried to spread her culture to other countries of the west and east and at the same time, has tried to absorb the salient features of the cultures of those countries to which it had gone on the one hand this has enriched Indian culture, and on the other hand, it has exerted profound influence on the cultures of such countries like Tibet, Indonesia, China, Burma, Korea, Srilanka, Afghanistan etc. This is the magnimity of Indian culture which is proclaimed right from the vedic age. आ नो भद्राः क्रतवो यन्तु विश्वतः । - ऋ.वे. १-८१-१, कृण्वन्तो विश्वमार्यम् । - ऋ.वे. ९-६३-५, अत्र भवति विश्वमेकनीडम् - य.वे. ३२-९ and so on.

Here I cannot resist the temptation of quoting a famous American historian of last century Prof. Will Durant (1885-1981) -

"India was the motherland of our race and Sanskrit the mother of Europe's languages. India was the mother of our philosophy, of much of our mathematics, of the ideals embodied in Christianity... of self-government and democracy. In many ways, Mother India is the mother of us all."

Dr. P. N. Kavathekar, the worthy General President of 36th AIOC organized by BORI, Pune in 1993 the *Amṛuta Mahotsava* of the Institution, believes that the Sanskrit is not a language or a subject only, it is the faculty of human mind. To my mind Sanskrit is the soul of India. It has generated in the words of the Veds – प्रथमा संस्कृतिर्विश्ववारा विश्वैः । - यजु. ७-१४ (विश्वैः सर्वैर्व्रियते यद्वा विश्वं वृणोतीत्यर्थः ।)

Dr. P. D. Agnihotri, the General President of AIOC held at Vadodara in 1998 has remarked, "Another opinion that the Aryans has come from outside is based on fallacious notions. The situation is quite opposite." Then he has raised numerous questions which deserve special attention even today. I wish some young scholar would pay attention to it. Prof. Anvar Shaikh (an Oxford trained scholar) has written a book, 'Vedic Age' in which while quoting some mantras of Rigveda, has tried to establish that Aryans have migrated from Punjab.

My Gurudeva Swami Gangeshwaranandji has said that king Yadu had six sons Anu, Drumya, Turvas etc. He demanded their youth but they denied. Father has banished them and they migrated from Bharata and went to a place occupied by people other than Arya. आर्य + अन्य which later on became known as Iran – ईरान. Among them Turvas went further far and occupied the land which was *Turvas-sthān* today's Turkasthan. The concluding proof Swamiji has provided was that they all belong to चन्द्र वंश - *candra-vamśa* – lunar race and

even today you find a digit of a moon in their national flag. They were banished by their father so they became antagonist to the faith of their ancestors and practice against the Aryans. Those practices are even found in the behaviour of their progeny.

I would like to draw your attention to one of his remarkable research that there was script in days of Atharva Veda. See - यस्मात् कोशादुदभराम वेदं तस्मिन्नन्तरव दध्म एनम् । - अ.वे. १९-७२-१. This suggests that Vedas here in a book form.

Swami Gangeshwaranandji's definition of the word Hindu is an worth noting opinion. Vinoba Bhave and many others have defined the word Hindu as हिंसाया दूयते यस्य चित्तं स हिन्दुः । But according to Swamiji हिन्दुः कस्मात् ? हिंसनात्, नमनात्, दोहनात् । He further states -

हिनस्ति यस्तु दुर्वृत्तान् सदा साधून् नमस्यति ।
दुह्यते याचककामान् तं हिन्दुं चक्षते बुधः ॥

He collaborates from the scriptures that Lord incarnates for परित्राणाय साधूनां विनाशाय च दुष्कृताम् । - भ.गी. ४-८ etc. युध्यस्व विगतज्वरः । - भ.गी. ३-३०, युध्यस्व जेतासि रणे सपत्नान् । - भ.गी. ११-३४ etc. Moreover नाततायिवधे दोषो हन्तुर्भवति कश्चन । - मनु. ८-३५१, आततायिनमायान्तं हन्यादेवाविचारयन् । - मनु. ८-३५०.

Who would not like to agree with the opinion of learned scholar Dr. Radha Vallabha Tripathi the General President of 47th AIOC organized at Gauhati in the year 2015 when he declared “...it is my considered opinion that the Oriental Conference should be different from a Sanskrit Conference, and the disciplines like Ancient Indian History, Indian Art and Archaeology, Asian studies or the Persian, Iranian and Islamic studies must receive due weight in this conference.”

Same is the opinion of Prof. Satish Chandra Jha, General President of AIOC at Kurukshetra,

“अस्याः प्राच्यविद्यायाः क्षेत्रेबह्व्यः विद्याः समाहिताः भवन्ति । संस्कृतातिरिक्तम् ईरानी, इलामविद्याध्ययनम्, अरबी-फारसी-शिक्षा, द्रविडसाहित्याध्ययनम्, पश्चिम-एशियासाहित्याध्ययनम् इत्यासां विद्यानां विशिष्टतत्त्वान्वेषणं, भारतीयभासासु पालिभाषायाः, बौद्धधर्मदर्शनतत्त्वानां, प्राकृतभाषायाः जैनधर्मदर्शनतत्त्वानाम्, इतिहासस्य, पुरातत्त्वस्य, धर्मतत्त्वस्य, पाण्डुलिपिविद्यायाः अध्ययनं, संस्कृतेन सह संगणकयन्त्रस्य उपादेयतायाः उभयोः तारतम्यस्य च परिज्ञानम्, संस्कृतविद्यायां च वैदिकसंस्कृतस्य, शास्त्रीयसंस्कृतस्य, आधुनिकसंस्कृतस्य, महाकाव्यपुराणयोः, संस्कृतसौन्दर्यशास्त्रस्य च यत्र-तत्र इदं सञ्मेलनं भवति ।”

At present the scholars of Avestan language or Asian studies are not traceable in the conference. Is it not a matter of concerned ? Do we desire to reduce this oriental conference into Sanskrit conference only ? Why not to add

sections for Tamil and Telugu languages ? Further more along with its quantitative growth we must insist on its qualitative growth too.

My friends, you are destined to play an important role in the development of India and all your sincere efforts would lead India a step forward to be 'विश्वगुरु - preceptor of the world' the most coveted ideal of every Indian mind.

The study of Sanskrit language and literature must be given proper place in secondary and higher education. Because Sanskrit is the soul of India. If the soul is ignored the body would be no more.

The state government as well as the central one should pay equal attention to promote the study of Sanskrit and other oriental classical languages.

R. C. Majumdar has rightly pointed out "This conference would fail in its duty if at this critical moment in the history of India, it does not come forward to stress the importance of oriental learning and its bearing on the future course of Indian History."

The ancient Indians dreamed of universal peace and clothed their dreams in imperishable language. S. Radhakrishnan, the General President of XVIIIth AIOC at Annamalai University at Annamalai has quoted from Manusmṛiti

एतद्देशप्रसूतस्य सकाशादग्रजन्मनः ।

स्वं स्वंचरित्रं शिक्षेरन् पृथिव्यां सर्वमानवाः ॥

- M.S. II-20

"All the people of the world would learn from the leaders of this country the lessons for their behaviour."

The choice before humanity is either co-operation in spirit of freedom and understanding or conflict in an atmosphere of fear, suspicion and jealousy. The future of religion and mankind will depend on the choice we make, concord, not discord will contribute to the establishment of spiritual values in the life of mankind. Concord alone is meritorious, said King Aśoka : समवाय एव साधुः । - *Samavāya eva sādhuḥ*.

- S. Radhakrishnan, XVIIIth AIOC at Annamalai in 1955.

Veda also says – सं गच्छध्वं सं वदध्वं सं वो मनांसि जानताम् - R.V. X-191-2

Three language formula has out did Sanskrit from curriculum in many states. I feel here in three language formula the number three stands for minimum and not maximum. One can teach four or even five languages. In Gujarat we have four languages in secondary education. Gujarati, Hindi, English and Sanskrit or classical language. Unfortunately in Maharashtra the situation of Sanskrit at secondary level is not satisfactory.

If a runner wants to have a good start he stretches himself back as long as possible or if an archer what's to shoot an arrow at long distance he stretches the string of a bow as long as possible. So if we want to progress as much as possible, we too have to stretch our self as far as possible in our past. With the achievements of our rishis, if we unite, we can reach the destination as desired by us. It is up to us to try for such benefit or not. Arise awake unite with the past glory the future will stoop to your feet like an obedient servant. We are at the dawn of a constructive era. It is we and only we can built our bright future if we strive in a proper direction. Plan right now, otherwise future is not going to pardon you. Mind well if you fail to plan, you plan to fail. We have to act like an ant; we have to separate sugar from the sand.

We are facing moral crisis of the first magnitude. Western culture alongwith modern scientific technologies have pounced upon us and we are as if loosing our ground, which is certainly not desirable.

In the year 1677 in Denmark Mr. Jatsku has proclaimed in one International religious gathering, "O ye ! assembled scholars of the earth, if you desire to keep the atmosphere of the world quiet and calm, go to the saints in caves and forests of India : sit at their feet and learn divine wisdom from their holy lips and then propagate it in Europe and America !"

Arnold Toynbee, one of the most renowned historian of the world has rightly remarked – "It is already becoming clear that a chapter which has a Western beginning will have to have an Indian ending if it is not to end in self destruction. At this supremely dangerous moment in whole human history, the only way to salvation for mankind is the Indian way."

And I fell that we all here to pave the Indian way for the salvation of the whole humanity.

India is a vast country and now-a-days due to favourable and progressing political leadership of our most devoted nationalist P.M. Shri Narendra Modi and his efficient team is getting world-wide recognition. So the scope of our conference has now increased. We all should find out the ways and means by which our work may reach to each and every corner of the world. I feel this is our joint responsibility. It is needless to assert that we all should strive hard to bring back the ancient glory of our nation to make it again विश्वगुरु – *Viśva-guru*.

These biennial sessions of our AIOC are carrying a great importance as they stimulate the process of research and become an instrument in creating new contact. The discussions in each and every session, to my mind, are stimulating and are capable of providing inspirations to young budding scholars. The prizes awarded to research in each session too provide encouragement for further research. At this state I take an opportunity to suggest that a volume with of all prize winning papers should be published by

the organizers of next session. This would definitely add one feather to the cap of conference.

There were heavy odds in the past for the pursuit of the oriental research but now in the days of computer and other devices the sources for research are easily traceable. You just click, search, trace and print and you do find whatever is desired by you. Yet if we do not try at all then who is to be blamed ? ते के न जानीमहे - I do not know who they would be ?

Bharata-ratna Shri Madan Mohan Malavia's suggestion – "If India is to rise once again as a united and homogeneous nation, Hindus, Buddhist, Jains, Sikhs, Parsis, Muslims and Christians must learn each other's history and appreciate each others culture."

I whole heartedly endorse to this belief – सबका साथ सबका विकास. Prime Minister Shastriji gave जय जवान जय किसान. Prime Minister Vajpayeeji added जय विज्ञान and our present P.M. Shri Narendra Modiji has added जय अनुसंधान.

Research calls forth impartial judgment. Our pre-conceived notions in field are hindrances and we must overcome with the help of our balanced judgment. It is difficult but not impossible. Do desire to have a proper guidance of your predecessors in the field. I do not desire to compel to be blind followers but at the same time a warning bell is there that in enthusiasm of finding new, never try to uproot tradition totally because tradition too has something hidden secret or reasoning which with the flow of time might have washed away. A science has yet to reach at the stage where some of our ancient Rishies have realized.

See what a foreign scholars says -

"We owe a lot to the Indians, who taught us how to count, without which no worthwhile scientific discovery could have been made." - Albert Einstein

"Many of the advances in the sciences that we consider today to have been made in Europe were in fact made in India centuries ago. " - so said Grant Duff, British Historian of India

What we need is the orientation in research methodology. Of course some universities with the financial assistance of UGC are carrying out such courses. But my friends do not take it as ill but some of us even do not know how to present a paper. Here too we fall too short. Follow the foot-step of your Gurujana and achieve even more than what they have achieved.

In the field of research we have to bear in mind a dictum provided to us by Mallinatha – नामूलं लिङ्ग्यते किञ्चिन्नानपेक्षितमुच्यते । *nāmūlam likhyate kiñcin nānapekṣitam uccyate*. Nothing is stated without the base and nothing unexpected is expressed.

An onslaught from western countries and especially the social media today are quite alien to our culture. We must collectively adopt counter measures to preserve and propagate the proper human values of our culture and civilization. If we fail, the futures will not pardon us.

All our ancient political, moral, social and economical values have lost their credit. Our God fearing nature had dis-appeared. Now no body fears God and truely speaking I fear those more who do not fear god.

The ship of Indian orientalists has been lost in the sea of uncertain future that too without any rudder or compass to guide properly. It is our ardent duty to see that it is not lost forever.

But I was a teacher and I cherished a dictum, ‘a teacher without hope is a hopeless teach’ my base for this belief is a statement of Upaniṣad.

‘युवा स्यात् साधु युवा अध्यापकः । आशिष्ठो दृढिष्ठो बलिष्ठः ।’

- Tait. Up. II-8

“A teacher should have roberst optimism, firmness in opinion and a supreme strength.”

We have to imbibe these ideals not only for our sake but for the weal and welfare of each and every individual on the planet. See the Vedic spirit -

रुचं नो धेहि ब्राह्मणेषु रुचं राजसु नस् कृधि ।
रुचं विश्वेषु शूद्रेषु मयि धेहि रुचा रुचम् ॥

- य.वे. १८-४८

Make us beloved among Brahmins
Make us beloved among Kings too.
Make us beloved among *Vaishya* and *Shudras*
Make us even beloved of love too.

प्रियं मा कृणु देवेषु प्रियं राजसु मा कृणु ।
प्रियं सर्वस्य पश्यतः उत शुद्र उत आर्ये ॥

- अ.वे. १९-६२-१

Make me beloved of Gods
Make me beloved of Kings
Make me beloved of those who see
May he be a *Shudra* or an *Arya*.

No distinction between *Arya* or *Shudra*.

You all are the progeny of those great seers. Such ideals are there in your DNA. Come forward to accept the challenge to brighten the future of oriental studies and thereby to brighten the future of our nation. The fire is still burning

on alter. Come and take the advantage to achieve your desired objects, young feet are capable to rise upto the top of the hill.

Indian culture, as commonly believed, is spiritual. But at times the common sense of a common man is not commonly reliable. We have four human ideals or ends of life. पुरुषार्थः where धर्म, अर्थ, काम and मोक्ष are included. Hence *Artha* – wealth and *Kāma* – human desire in general are the human ideals and are duly recognized along with *dharma* and *Mokṣa* – liberation. A human approach to any problem is worth noting in our culture.

Mahākavi Kālidasa says –

सर्वस्तरतु दुर्गाणि सर्वो भद्राणि पश्यतु ।
सर्वः कामानवाप्नोतु सर्वः सर्वत्र नन्दतु ॥

- Vikram V-25

‘Let all may cross over miseries. All may visualize the weal and welfare. All may realize their all desires. All may rejoice at everywhere.’

Our ancient literature is a valuable store-house of worldly wisdom and social morality which are capable of proper social engineering. To keep a man physically healthy and wealthy and spiritually capable for *summum bonum*. This literature has more than enough which is expected even today. Only difficulty is to dig it out and utilize in a proper manner to earn prosperity here and liberation for even in future life. The need of the time is to restore those values in our day today life.

Today the study as well as research in the field of oriental studies are is going on not only in India or Germany but scores of scholars are engaged in this work at various universities and institutions at UK, USA, France, Nepal, Russia, Japan, China, Australia, Africa, Mexico, Holland, Poland, Italy and so on. Much has been covered yet more than enough is awaiting is this field.

Unfortunately all our classical works are not translated in all most all the regional languages accepted by our constitution. This is, I feel, is the boundant duty of the departments of universities where Sanskrit, Pali, Prakrit, Persian, Arabic, Tamil or Telugu is taught.

What yet we need is that the Indian soul should come out undamaged from the past colonial onslaught with bias. We have enough strength and courage to fight out and push it back the theories created by western orientalist with a wishful thinking of their idea of superiority. The fruitful dialogues in such conferences are the key to open the doors which would spread the eye opening light forever.

It is rightly remarked by Wilhelm Hulbfass (as quoted by Dr. R. V. Tripathi) “The power of the Indian tradition has not exhausted itself in the self-representation and self interpretation of modern India.” My friends ! Really

speaking we have failed to sell our goods properly in the world market and believe me our inability in this field is also evident I am ready to work with you till you are tired and I am exhausted. I am retired long ago but I am not tired even at 84.

Along with the study of Vedas, Vedangas, Upanishads, systems of Indian philosophy, literature, Purans, Coins and inscriptions the study of Baudha and Jain Tantra literature and Agamas is also inevitable. This field is yet unexplored.

To collect MSS from various sources and prepare a critical edition is a hard challenge and few are interested in the strainious work which calls forth time and energy both. *Rāmāyaṇa* and *Mahābhārata* are critically edited by Oriental Institute, Vadodara and BORI, Pune respectively, *Bhāgavata* is edited by B. J. Institute of Learning and Research, Ahmedabad. But Many Puranas are waiting. Even a small work like Gaṅgālaharī is not critically edited though its hundreds of MSS are available.

To emerge as a nation its social, political, philosophical, literary and historical background should be studied well and for that one cannot neglect the study of ancient languages. To project our correct picture to other countries of the world we must have the real picture of our own background and for this we need to study our ancient heritage.

Today the sources for knowledge are increased but the quest for true knowledge is decreased. Why ? We need introspection. Books and journals are numerous. Countless publications are there. Numerous applications and links in computer are easily available. Countless seminars, conferences, lectures, debates are going on and yet my bowl to receive true knowledge is empty. Why ? My friends ! knowledge comes from within but like our ancient seers are we striving for true knowledge by severe penance or austerity ? We have to ask this question to ourselves. I am sure our inner preceptor will guide us.

A Vedic Mantra praises the speech as -

उत त्वः पश्यन् न ददर्श वाचम् उत त्वः शृण्वन् न शृणोत्येनाम् ।
उतो त्वस्मै तन्वं वि सस्त्रे जायेव पत्य उशती सुवासाः ॥

- ऋ.वे. १०-७१-४

One may see, yet does not perceive the speech.
One may hear about her yet does not hear.
She reveals her form to some one
Like a loving wife, well-clad, to her husband.

A disappointing picture immerses before eye when we see hundreds of dissertations or thesis for the degree of M.Phil. or Ph.D. are submitted in various universities and many of them are just the repetition or mere copying out from some old work. Education today has become mere instrument to

obtain degree and not to acquire right knowledge of the subject. A serious efforts to come out from this situation is the need of the time. We pour in abundance but receive practically nil in return. Are we ready to receive such reward forever ?

I cherish a legitimate pride for my culture and civilization and would like all of you to share the same with me. Our youth needs to visualize the true values of our cultural heritage and it is the duty of our generation to transmit the same in future generation. If we fail to do so, the future is not going to pardon us.

The study of past is like a postmortem of a body. The findings are not going to help a person who is dead but they do help for a living one to be careful for future. So without the proper knowledge of the past the future is not going to be bright and our ancient culture could not be realized unless we study it in a right perspective and for that the study of ancient languages like Sanskrit, Pali, Prakrit, Arabic or Persian are absolutely necessary because our ancient treasure lies there.

Modern creative Sanskrit literature has made its own room in the vast and extensive literature of India. Even a highest honour in Indian literature, The Jnanapeeth Puraskara, is awarded to Dr. Satya Vrata Shastri for his Sanskrit epic.

So Sanskrit is not a dead (मृत) but immortal (अमृत) language. We are fortunate enough to have a special section for Modern Sanskrit Literature where many budding poets and established creative writers are participating.

In last few decades the interest in indological studies is increasing rapidly. The World Sanskrit Conference is the valid proof where scholars from more than 80 countries are attending and are presenting the paper and discussions on right from the Vedic literature even to modern Sanskrit creative literature are presented. The field of study like epigraphy, linguistics, archaeology, astrology, astronomy, philosophy, religion, technical sciences, fine arts etc. are also included. This is the most encouraging situation. We have added a new session on Sanskrit Journalism too.

A scholar is advised to reject any information which is semi-relevant or irrelevant and stick to the relevant one only. He must substantiate his research with proper evidences from the reliable sources. The care for trifle in this respect leads to perfection but perfection is not a trifle. Arguments based on facts and figures could easily lead to relevant conclusions and are to be put forth with courage and confidence. This would result in proper progress of a person and his research too.

Today almost 18 Sanskrit universities as well as various Sanskrit academies are working in the various parts of India to promote oriental studies. Situation should be encouraging, but a mixed opinion prevails regarding the

expected achievements of these institutions. Lacks of rupees are given away to the scholars and are spent for holding regional conferences, lectures, seminars, publications and so on. Let us hope that the expected result would follow and we may receive the proper reward of the public money spent for the same. At the most I can pray Almighty to bestow His choicest blessings to such persons and institutions.

My friends ! Mahākavī Kālidāsa is at our back and call to advise in the field of research. He says –

अव्यप्रसिद्धं यशसे हि पुंसामनन्यसाधारणमेव कर्म ।

– कुमार. ३-१९

“A work, though less known, but not common to any other person, fetches the fame for him.”

A work of editing MSS is this type of work. I worked for seven years on the MSS of Vallabhadeva's commentary on *Kumārasambhava*. I visited in person BORI, Poona and Vedic Institute at Hoshiarpur. Collected MSS from England, America and Germany. Now it has fetched a name and fame to me in the Sanskrit World in India and abroad. Vallabhadeva on *Kumārasambhavam* of Kālidāsa means Gautam Patel. Similarly my obedient student Dr. Urmi Shah has worked on a rare manuscript of *Dhanurveda*, published by the Manuscript Mission, Govt. of India, Delhi and she too earn a name and fame in this field. If your work is अनन्यसाधारण you will definitely earn the best reputation. Today agencies like Manuscript Mission etc. are extending every help, even financially, to have a research in the field of MSS. It is a rare opportunity to grab and gain in life as a scholar.

Our culture in past has influenced East, West, North and South and still its effects are traceable. A regular comparative study, by visiting these countries, in person, is a challenging task but today when the resources are handy young scholars should venture to face the challenge by which our relations with them would be more encouraging. Even China has a great treasure of Buddhist literature of Indian origin translated in its language. It too needs detail study.

Here I would like to quote Hu Shih, former Ambassador of China to USA, “India conquered and dominated China culturally for 20 centuries without ever having to send a single soldier across her border.”

Today we are enjoying the legacy of our predecessors in this field and feel proud of it. Is it not our duty to carry on this burning torch of Indian cultural legacy and to transit it to the next generation and that too in a condition brighter than ever before ? It calls forth *Sāadhanā* - and *Vidyā tapas* and I am proud that my young scholars have both to achieve the desire object in this field. Today every year we read in the newspapers that hundreds are reaching the top of the mount Everest, then why we should not cherish the desire to

reach the height of cultural mountain and that too sitting in our own comfortable air-conditioned room or library ?

The central as well as state Governments are providing adequate financial assistance but at times certain job-oriented institutes are using them without giving proper attention to research or publications. A word of caution is necessary in this respect I feel it is the bounden duty of the Government authority to discriminate the real research institute and encourage them properly.

In the first All India Oriental Conference there were only ten sections viz. (1) Sanskrit Language and Literature, (2) Avesta in its relation to Sanskrit, (3) Pali, (4) Jain and other Prakrits, (5) Philosophy of Indian languages and literature in their oldest phase, (6) Archeology and Epigraphy and Numismatics and Ancient Arts, (7) Technical Sciences (e.g. Ancient medicine, music etc.), (8) Ethnology and Folklore, (9) Persian and Arabic, (10) General where the position of Sanskrit in College and Universities to be discussed.

Today in this 50th session we have seventeen sections. Suggestions are invited even for more.

First of all we have to understand the dignity of a human being. Our Vedic literature as well in later Pauranic literature we find numerous references, where the human being is held in high esteem.

“In Vedic literature there is story. Once upon a time a cow was brought before gods. They said, ‘she is not proper for us.’ Than a horse was brought, they said, ‘It is not proper for us.’ Than a man was brought before them. They said, ‘He is well-made, very well fashioned (Su-kṛta) as an abode for us to stay’ and one by one gods enter in him and made the human body their abode. See -

ताज्यो गामानयत् । ता अब्रुवन् न वै नोऽयमलमिति । ताज्यो अश्वमानयत् । ता अब्रुवन् न वै नोऽयमलमिति । ताज्यः पुरुषमानयत् । ता अब्रुवन् सुकृतं बतेति । पुरुषो वाव सुकृतम् । ता अब्रवीत् यथाऽऽयतनं प्रविशतेति । - ऐ.उप. १-२-२, ३

In *Śrīmad Bhāgavata Purāṇa* it is proclaimed that Brahma, the creator of the universe, by his own power, has created various cities, trees, reptiles, cattle's, birds, insects, fishes etc. but he was not satisfied in his heart by those created beings. Ultimately he has created a human being – a man – and he obtained a great rejoicement because this human being has an intelligence which could lead him to the realization of the Brahman.

सृष्ट्वा पुराणि विविधान्यजऽऽत्मशक्त्या
वृक्षान्सरीसृपपशून् खगदंशमत्स्यान् ।
तैस्तैरनुष्टहृदयः पुरुषं विधाय
ब्रह्मावलोकधिषणं मुदमवाप देवः ॥

- भा.पु. ११-९-२८

While *Uttarādhyaṇa sūtra* of Jains says that to obtain a birth as a human being is next to impossible. दुल्लहे खलु मानुषे भवे । - उ.सू. १०-४ comp. दुर्लभो मनुषो देहो देहिनां क्षणभंगुरः ॥

Ādi Shankaracharya, the greatest philosopher, has said, that to be a human being for a creature is the most difficult. जन्तूनां नरजन्मदुर्लभम्..... - आदि शंकराचार्य, विवेकचूडामणि-२

On the other hand Maharshi Veda Vyasa the writer of *Mahābhārata* has proclaimed in a very loud tone, 'I tell you about the most secret of the knowledge that nothing is better than a human being.' गुह्यं ब्रह्म तदिदं ब्रवीमि न मानुषात् श्रेष्ठतरं हि किञ्चित् । - महा.शा. ८०-१२ While *Śatapatha Brāhmaṇa* says that a man is the best creation of the creator. पुरुषो वै प्रजापतेर् नेदिष्ठम् । - शत. २-५-१-१

It is also said in English language – 'Many are the wonders of world and none so wonderful as man.' So if we keep man at the centre all problems of the world would be solved.

Accordingly to the most of the thinkers of the world agree that man is potentially divine. He is the part and partial of the divine whole and we know that the part always contains the qualities of the whole from which it is separated ममैवांशो जीवलोके जीवभूतः सनातनः । - भ.गी. १५-७. But today the situation is quite different. Man at the bottom is an animal, midway a citizen and at the top divine, but the climate of this world which is created by man himself is such that few rise to the top.

All beings carrying human appearance or biped animals with hand, head and heart are not really human. His so called human form is not enough to inherit humanity in itself. The physical allotment as a man does not necessarily comply with the existence of humanism in it. On the contrary animal instinct persists even in human form. What to say ? Every human being is potentially divine. His inner divinity as the inner wealth is beyond imagination but normally it is uncommon to a common man to dig it out or it is beyond the capacity of a common man even to realize its existence. To dig out his own dignity he requires a good efforts and better character coupled with the best behaviour. It is rightly believed that the greatest, highest and noblest contribution that a man can make for the benefit of the society is nothing but his stainless character. So *Rigveda* says, मनुर्भव जनया दैव्यं जनम् । - ऋ.वे. १०-५३-६, Be a human being and give birth to a divine person in you.

When we contemplate on the existing world we find a general physical similarity in mankind yet there is enormous amount of diversity in their ideas, attitudes and behaviours; still we use the term 'human' for all the varieties of the human behaviour.

Our Ṛṣis-the seers-were great beyond our imagination. They found that the God has given us the body, mind, intellect and soul. They realized that body requires all sorts of material to sustain and material could be obtained by money. So they said that the 'Artha' is a human goal. Now mind requires fulfilling desires the 'Kāma' is the second goal. Our intelligence requires attaining to truth, beauty and goodness hence they made 'Dharma' as the human goal while soul craves for final liberty hence 'Mokṣa' is the final goal. And they tried to bracket 'Artha' and 'Kama' by 'Dharma' and 'Moksha' : Hence we normally regard 'Dharma' as the highest.

Here we need not forget that 'Artha' is recognized as a human goal since ages in India. It is never rejected totally. Our Vedic seers were of the firm belief that we should master the wealth. वयं स्याम तयो रयीणाम् । - ऋ.वे. ४-५०-६, ५-५-१०, अ.वे. ३-१०-५, तै.सं. १-६-६-४ Hence we find a prayer like -

इन्द्र श्रेष्ठानि द्रविणानि धेहि
चित्तिं दक्षस्य सुभगत्वम् अस्मे ।
पोषं रयीणाम् अरिष्टिं तनूनां
स्वाद्मानं वाचः सुविनत्वम् अहनाम् ॥

“Indra ! bestow upon us the best of the riches
Efficient mind and fair fortune,
Nourishment of wealth and health of the body,
Sweet speech and auspiciousness of the day.”

All the desires here are to make the human life worth living on the earth.

I take this opportunity to congratulate our present Government for aiming at five trillion economy. This seems in conformation of our Vedic ideals.

The Veda has proclaimed -

पुमान्युमांसं परिपातु विश्वतः ।

- ऋ.वे. ६-७५-१४

“Let a man may protect man from all the sides (or by all means).” According to me this line should find a place in the emblem of UNO as its final and foremost motto. If all the man of the world follow this simple advise of protecting one another man than there would be no war, no suffering and no pain on this earth. In such a spiritual religion, where the legitimate interest of all is protected by all, lies the hope of human future.

But it should not be forgotten that a man stands just below the Almighty in hierarchy. Confucius has once remarked that whether the perspective man is the key to understand the mysteries of the universe ? But unfortunately as Bertrand Russell has maintained 'we abuse and waste our time and power by engaging ourselves in transgressing the rights of others.' Instead of spoiling our

life by वृथा चिन्तन, वृथा क्रिया and वृथा वाणी we should recognize the knowledge and morality as the need of the day. Our ancients were banking on spirituality and divinity. So a progress from humanity to divinity should be a goal of human life. Today we should revive our ancient Vedic standards of life so that life on this earth would be worth living and in the next world, if any, we would rest in eternal peace.

Here we do not find a common address like ‘Brothers and sisters’, ‘Ladies and Gentleman’ or ‘Respected scholars and friends’ etc. Here in veda human beings are address as अमृतस्य पुत्राः ‘Children of immortality’ to remind us all about our divine origin. The spirit of Vedic seer should be revive in us to obtain highest spirit in our life. A Vedic seer says –

अयं मे हस्तो भगवान् अयं मे भगवत्तरः ।

अयं मे विश्वभेषजोऽयं शिवाभिमर्शनः ॥

– ऋ.वे. १०-६०-१२

“This hand of mine is the Almighty Himself
Is mightier than the Almighty Himself
My hand is the remedy of all diseases
My hand always thinks of auspiciousness.”

or

कृतं मे दक्षिणे हस्ते जयो मे सव्य आहितः ।

गोजिद् भूयासम् अश्वजित् धनंजयो हिरण्यजित् ॥

– अ.वे. ७-५२-८

“Action lies in my right hand
Victory becomes the sport of the left one
The conqueror of the earth and the steeds
I become the winner of wealth and gold.”

or

अनागसो अदितये देवस्य सवितुः सवे ।

विश्वा वामानि धीमहि ॥

– ऋ.वे. ५-८२-६

“Let us be sinless
In the light of the God Savita
Let us meditate upon
All that is beautiful.”

To see beautiful, to enjoy beautiful, to meditate upon beautiful, to live beautiful and to achieve beautiful should be the motto of our life. So all our sins should run away from us and only the good, the auspicious, the fair and lovely should come to us.

These are some of the human values which are evident in various Vedic mantras. To cultivate human values is the pre-condition of human development towards divinity. If a man can extend himself to cultivate divinity the universal good will follow automatically. So our ideal is सर्वे भवन्तु सुखिनः – This is the key to the success of life in every field. Positive thinking शिवसंकल्प underlies all happiness. If we have शिवसंकल्प and we love all wholeheartedly, we will win at every step. Mahatma Gandhi has once said that “to love human being is the first step to develop love for God and his universe”. A Vedic seer believes that it is the love by which the hidden element in this world i.e. Almighty becomes evident प्रेणा तदेषां निहितं गुहावि । – ऋ.वे. १०-७१-१

Even in modern life the ancient ideals of life as visualized and practiced by seers, saints and savants of bygone days of India are worthy to prove beacon light to attain supreme god. By putting them in practice we can today easily attain to truth, goodness and beauty सत्यम् शिवम् सुन्दरम् । so we should start to follow them right now as you know, any moment in the life of a man can be the beginning of greatness.

Ancient seers were having the divine grace to understand and interpret the Vedic mantras. In the words of Prof. Gaurinath Shastri, the General President of 31st Session of AIOC, blessed the ancient seers of mantras, who by the dint of their astute asceticism steadfast celibacy unbounded strait-forwardness, never-failing attention, strong self control and translucent habits became worthy of it.

Yāskācārya in Nirukta believes that “न ह्येषु प्रत्यक्षमस्ति अनृषेरतपसो वा । Here nothing is evident to a non-seer or a person bereft of penance.” Some Indians are of the opinion that the realization of seers on the bank of Ganga could not be properly realized on the bank of Tames in England while sitting on a table with a glass of a wine but I do feel that the efforts of foreign scholars were not in vain. Many of them have not left any stone unturned to understand our Indian traditions and give to it a wider scope and significance. No doubt there were certain scholars who have studied the Vedas with a bias or pre-conceived thought. We may ignore them and have *Hamṣa-nyāya* – a proper site to discriminate between right and wrong.

It is the dignity of a man which matters more. The divinity in human being, as he is regarded as the spark rising from *Brahman* or *jīva* is *Śiva* – an individual soul is the cosmic soul is unique. Every soul is potentially divine and this concept enables him to realize the higher and nobler values of human life which are the most essential qualities for the advancement of the humanity as a whole.

As the scientific progress and technical advancements are meant for the benefit of mankind similarly the cultural values too are for the whole of the mankind irrespective of race or religion, caste or country.

If we study our ancient scripture, derive inspiration from them and put some of their ideals in practice it would definitely help in building the national character by which we would be able to go a step forward to make our land 'Viśva-Guru'. The call of the day is to maintain the lofty standards established by our ancient sages Ṛṣi and who is Ṛṣi ? ऋषिः किल दर्शनात् - Ṛṣi has a vision. Their souls have touch the infinity (ब्रह्मसंस्पर्श) and were illuminated by joy. Their vision should be our beacon light. The diversity in our cultural values is the sign of adoration.

एकत्वे सति नानात्वं and नानात्वे सति चैकता is the very root of our culture which is constantly flowing, like the stream of Gaṅgā. All encompassingness सर्वसमावेशनम्, a rare quality is unprecedented and unique quality and unique is always universal. I am proud that I am Indian and I am sure that I am echoing the feeling of all those who are present in this August assembly. India has a message for humanity in the form of looking at all people with her soul blossoming in the warmth of friendliness towards all (मित्रस्य चक्षुषा) as pointed out by the General President of 22nd session of AIOC at Gauhati in 1965 V. S. Agrawal

विश्वामित्रस्य रक्षति ब्रह्मदं भारतं जनम् ।

- ऋ.वे. ३-५३-१२

"It is the knowledge of Viśvāmitra which protects the people of Bhārata."

Now the time has come to term India as Bharata just as Cyclone became Srilanka. A haunting problem why we are not proud of our heritage ?

Some time the traditional views are worth noting. Vedas should be incorporated and understood with the help of history and mythology. There are certain concepts in the Vedas which became even characters in later Purāṇic literature. स्तोत्रं राधानां पतेः - became Rādhā or a concept of truth is Hariścandra or Yudhiṣṭhira. One should bear in the mind that the traditions do contain some scientific concept though they became unintelligible due to the long span of time. One example will make the concept clear. There is a tradition among Indian families to observe Ṣaṣṭi of a newly born baby. A good astrologer even today never tries to draw the horoscope of a newly born baby before six days. Lord Kṛṣṇa has annihilated Pūtānā on his sixth day. Today it is a fact that the DNA test of newly born baby could not be obtained during first six days. Can't you find some similarly here ?

Just to note only once instant of scientific insight of our ancient seers I quote from Mahābhārata -

सुखदुःखयोश्च ग्रहणात् छिन्नस्य च विरोहणात् ।
जीवं पश्यामि वृक्षाणामचैतन्यं न विद्यते ॥

- M.B. Śānti. 184-7

“Experiencing happiness and miseries and growing again even after cut I see a life in a tree, absence of life is not there.”

En passant I would like to point out that the vedic seers vision is working today -

ब्रह्मचर्येण तपसा राजा राष्ट्रं वि रक्षति ।

- अ.वे. ११-५-१७

“The king protect the nation by the celibacy and penance.”

Our present P.M. Mr. Modi is ब्रह्मचारी and तपस्वी, so he protects the nation in the best possible way (वि रक्षति not only रक्षति) because दुश्मन के घर में घूस कर मारता है । He annihilates the enemies while entering in their abode. We should inherit the spirit of Vedic seer. He claims -

ममान्तरिक्षमुरुलोकमस्तु मह्यं वातः पवतां कामे अस्मिन् ।

- ऋ.वे. १०-१२८-२

“Let the firmament be extensive and full of luster for me. And the wind blow as per my sweet will.”

In the same Sukta he further earnestly desires -

मह्यं नमस्तां प्रदिशश्चतस्रः ।

- ऋ.वे. १०-१२८-१

“Let all the four quarters bow down to me.”

I do desire that when you leave this place bear in the mind that you have to live in this Vedic spirit.

For cultivating all these you have to bear in the mind what a vedic seer observes -

If you become lazy the gods will punish you without any delay.

इच्छन्ति देवाः सुन्वन्तं न स्वप्नाय स्पृहयन्ति ।

यन्ति प्रमादम् अतन्द्राः ॥

- ऋ.वे. ८-२-१८

“The gods desire the one who labours in life.
They do not desire the lazy dreamer.
The gods, being alert, punish the idle ones.”

In the end I pray my Gurudeva,

यत्कृतं यत्करिष्यामि तत्सर्वं न मया कृतम् ।
त्वया कृतं हि गंगेश गृहाण गुरुदेशिक ॥

“Whatever I have done in my life and I will do in future everything is done by you. O Guru Gangesh ! Kindly accept it. You are the great Guru.”

My friends ! This is our विद्यायज्ञ - a sacrifice of knowledge. So -

विद्याऽर्पणं विद्या हविर्विद्याग्नौ विद्यायाहुतम् ।
विद्यैव तेन गन्तव्यं विद्याकर्मसमाधिना ॥

“Here the oblation is knowledge, the offering is knowledge, offered by knowledge in the fire of knowledge. He who offers has to go to the abode of knowledge with the concentration upon knowledge.”

I invite all to offer ablation in a proper manner in this विद्यायज्ञ.

शृण्वन्ते विश्वे अमृतस्य पुत्राः... ॥

- ऋ.वे. १०-१३-१

“O Children of immortality listen carefully...” -

When ancient unites with the modern, the eternal is incarnated. O you Orientalist ! unite, awake and work with the best of your zeal. You have nothing to loose, but the world to win.

Thanks for patient hearing.

May God Bless You.

- Dr. Gautam Patel

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